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"in order to fulfil his work in the world," have certain "powers of action" (rights), and these powers of action are "lodged in the individual by nations" (page 6), it would seem as if the first thing for the state to do was to find out what the work to be fulfilled was, and then give the appropriate powers of action or rights. But, on the contrary, we find (page 4) that "society was never meant to be the principal means by which the perfection of the individual was to be secured." From these few quotations it is obvious that the fundamental assumptions of Dr. Woolsey's system are strangely confused. The reason is, that he has at every stage introduced theological conceptions into his reasoning. He assumes throughout, as he says, the doctrine of final causes. He does not regard man as a political animal, but as "fulfilling a work." Society he does not regard simply as an organized aggregation of individuals, but as existing for religious ends. Now, we do not say that this is untrue. But politics as a science will make no progress while such considerations are admitted to its discussions—and this for a very simple reason: no two people are agreed about the doctrine of final causes; no two people are agreed as to the religious mission of man or of the state; and, therefore, in any discussion into which they are brought, one term of it is practically unknown, and, at the same time, variable at the pleasure of the disputants. That politics should ever be approached in this way, shows how little advanced the scientific conception of it is. If any one were to begin a treatise on political economy, or even on law, with reference to the "mission" of the state, and the fulfillment of the individual's "work in the world," and the final causes, and make them part of his argument, he would simply be regarded as an unscientific man. But in politics we are still, as a Comtean would say, in the theological or metaphysical stage; we confess to a disappointment at finding the former head of one of our oldest institutions of learning doing so little to help it forward to the position of a positive science.

In what we have said we have simply had in mind the philosophical portions of Dr. Woolsey's work; with regard to all that large portion which discusses practical political questions, and the history of government, what he has to say is often valuable and interesting.

2.—*Myths and Marvels of Astronomy.* By RICHARD A. PROCTOR.
New York: G. P. Putnam's Sons. 1877. 8vo, pp. vi.-363.

THIS book consists of a number of essays on matters connected with astronomy, of a popular sort. Mr. Proctor is one of the not

small number of English *savants* of celebrity who have devoted a large part of their time to the popularization of the science. Scientific men who do this always run the danger of arousing the suspicion and distrust of their professional brethren in the exact ratio of their success with the non-professional public ; and this danger Mr. Proctor has not escaped. As he incurs it in the interest of the public, the least the public can do in return is to express its indebtedness to him for his self-sacrifice ; and no one who reads his present book can fail to feel a lively gratitude to the author. The “myths” of which it gives an account are, some of them, the old legends (such as those which still survive in the names of the constellations), and some the later inventions, fancies, and paradoxes, which have sprung up even in the broad scientific daylight of modern times. Perhaps the most interesting chapter is that in which the author discusses the “Mystery of the Pyramids,” and proposes a solution of it, which is, to say the least, highly ingenious. His theory is, that the kings who successively erected them did so at the instance of astrologers, and for the purpose of having their horoscopes calculated and their lives protected (as was always supposed possible) by frequent consultation of the stars. Mr. Proctor points out that many if not all the facts we know about the pyramids—their shape, the fact that each pyramid was built by a separate king (as would be necessary if the purpose related to each one’s individual life), and so on—are all explicable on his theory, but not on any of those usually advanced. He has also some very curious speculations on the antiquity of the constellation-figures, or rather on their origin, founded on astronomical calculations as to the apparent position of the stars in them in periods of remote antiquity ; and he gives a perhaps unnecessarily full account of the once-famous “moon-hoax”—a story which does not heighten the reader’s respect for the condition of public intelligence in this country forty years since.

3.—*The Life and Words of Christ.* By CUNNINGHAM GEIKIE, D. D. New York : D. Appleton & Co. 1877. 2 vols., 8vo, pp. xvi.-588, iv.-670.

DR. GEIKIE states in his preface that he has tried to restore as far as possible the world in which Christ moved, the country in which he lived, the people among whom he grew up and ministered, the religion in which he was trained, in fact all the surrounding circumstances and events necessary to a full comprehension of his life.